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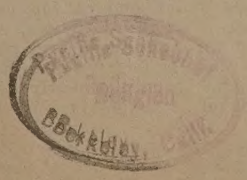
Believing Shepherds

WHEN born in Bethlehem,
The Son of Mary was a joy to them;
For hastening from the hills,
Their flocks in charge of one who watched and wills
To trust what others find as new-born truth,
They see fulfilled the promise God had made,
A babe whose face had charm, whose laughing eyes
Reflecting glory like the noonday skies,
Beheld what faith was doing for the wise;
How shepherds with the buoyancy of youth
Expressed delight, accepting heavenly aid.

Abounding joy, as faith breaks into sight,
While yet the stars of night
Tell of the hidden sun,
For here, the Light of Life his service has begun!

J. R. W.



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

OBSERVING A RUINED CITY

BY EARL M. SMITH

For more than a year Oviedo was beleaguered and under constant shell fire until relieved recently. The following letter received December 13 describes the relief work of Earl Smith and Dan West in this city, which is located in the Catabrian mountains of northwestern Spain.

We have seen need; we have been to Oviedo. On the outskirts of the city we were welcomed significantly by scurrying rats, the only beneficiaries we saw in a nightmare of ruin. The town was reminiscent at once of the Rheims of 1919. Most of the buildings and houses are uninhabited and uninhabitable for the present. Only three houses in the whole city are reported as quite undamaged. Yet many thousands of people are living there, and every day returning refugees add to their number. Where do they live? In the houses that are inhabitable. In the one or two or three rooms left intact in their former home or that of a neighbor or relative. Possibly, sharing in the basement or first story of their apartment house with the rest of the occupants of a five-story building. Anywhere a temporary makeshift can be made. We understand that some are even still being harbored in the basements that formerly served the public as refugees from air and artillery attacks. A Lieutenant Colonel of the Civil Guard very kindly took us over the city pointing out the destruction and some of the outstanding facts in the defense of the city.

We are particularly interested in children. We found Oviedo children scattered in temporary and permanent orphanages for seventy miles around. Others still huddled amid the ruins. One of our experiences that most tugged at our heart strings was that of giving out forty blankets to 652 children. Several of the little ones who did not get blankets walked up to them and felt of them; one child patted the blankets and then walked outside in to the night cold. Forty—or more likely eighty—no doubt slept warmer that night; but we fear that nearly six hundred must have passed an even less comfortable night than the one before.

These 652 neediest children are each day fed by the Phalangist Social Aid two good substantial meals—good, but not including any milk whatever. We hope to send some to them soon. Cod-liver oil is also wanting—and shoes and stockings, hundreds of pairs.

In Oviedo and surrounding towns and villages we saw many tiny bare legs, a few bare feet (we were comfortable with overcoats), and a large number of toes protruding through worn-out shoes. Of our supplies the shoes, though we had a good stock, were the first to run out, especially in the larger sizes.

In the four orphanages we visited we found varying degrees of need. In one there was some evidence of undernourishment and skin trouble. In one the girls were healthy, clean and fine-spirited, but dreadfully lacking in shoes and stockings. In another the only boy in the institution is a child of about three, unable to talk, and nobody knows his name, nor of what family he is. At another, where the boys predominated, after leaving 28 pairs of shoes, we were sorry still to see toes peeking through old footwear. At that particular institution, after singing very well the Phalangist song for our benefit and shouting patriotically for Spain, our hearts were touched by a loud "viva!" for America. Now we want to go back there soon and to the other orphanages, with more protection against winter. And may we not take then a treat of cocoa and milk powder, as well?

The need is not exclusively physical. Frequently we catch a glimpse, a hint, a strain, of spiritual need so great that we are depressed ourselves and must return to prayer in order to live fully and perhaps to help.

On the other hand, everywhere we find good people, among the rich and powerful as well as among the poor. Some are making great sacrifice, and the experience is doing them good. Some have caught an ideal and they feel it worth living for. Some work long hours without pay that human needs may be met. Most are very courteous and kind. And now and again we find an all-including loving heart, a veritable spiritual treasure.

We are greatly indebted to the authorities of the Save-the-Children International Union, who so kindly loaned us their fine little Opel car, without which we could not have made our tour of Asturias and parts of the provinces of Leon and Palencia.

We have today received word that four barrels of cod-liver oil were shipped from Antwerp before the 22nd of this month. It should be in Bilbao now. We trust we may soon be getting it out to different distributing points in the provinces of Vizcaya (Bilbao), Santander, Asturias, Leon and Palencia.

We believe that this week a shipment of cocoa and cocoa with milk powder has also arrived at Bilbao. Then, we look for more clothing and shoes any day now. And a truck, maybe?

Our auto trip (Burgos, Bilbao, Asturias, Leon, Palencia, Burgos) lasted from Tuesday morning the 23rd to Sunday evening the 28th. Dan West today returned to Bilbao to see about getting into the mountain villages of Vizcaya and Earl Smith is staying on in Burgos for a few days following up contacts and working on the duty exemption for the cod-liver oil. Also a little rest today.

There is urgent need for a truck to carry food and clothing into the mountains of Northern Spain, according to cables and letters from A. F. S. C. relief workers. Perhaps someone would like to give this machine so that its cost would not fall upon the relief budget for needy children. Dan West writes, "We have known long since that transportation is a serious problem. From all we can learn the newly taken Province of Asturias is the neediest."

Please reply to the Spanish Child Feeding Mission of the American Friends Service Committee, 20 S. Twelfth St., Philadelphia.

NOTES FROM LOYALIST SPAIN

A milk clinic for infants has been opened by Esther Farquhar in Almeria, according to a cable received November 30th. This is in connection with the children's hospital in that city which the American Friends Service Committee recently undertook to support. The first Gotta de Leche (Drop of Milk) was established by Esther Farquhar in Murcia, and is now serving 250 babies daily. A Spanish doctor prescribes the milk formulae. In addition Esther Farquhar writes: "We are serving afternoon lunches to some 600 children, 515 of which are under six years of age." She reports that the three hospitals in Murcia, Almeria and Alicante are filled largely with typhoid cases.

It may be interesting to note the list of supplies ordered by Esther Farquhar for the hospitals and dining rooms. She states:

"It hardly seems to me necessary to order food for the hospitals separately from our regular food orders. We have been able to supply them with Edam cheese, bacon, prunes, dried peas, cocoa-milk, sugar, corned beef, and some choc-

(Continued on page 558)

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At the Heart of Christmas

CHRISTMAS is a joyous season and should find us in merry mood. It brings a distinctive thrill of stirring anticipation: not the mere anticipation of gifts and merriment, but of something ineffably precious within us. We sense something of the expectancy that brooded over the world on the eve of the first Christmas.

It should be always so. We must not lose the merriment, the joyousness, the mystical experience of Christmas. But Christmas should also sober us with renewed realization of its deep significance. And never more than this season. When one looks over the world and sees ruthless destruction rained upon innocent peoples, nations brazenly violating every ideal for which Christmas stands, class and racial antipathies rampant, with bigotry and intolerance so widespread, it seems almost a travesty to call out, "Merry Christmas!"

What is the Christmas message for such a time as this? Without losing our sense of personal joy which the season should bring us, we should seek the answer to this searching question. For us the answer is to be found in the message and meaning of good will. How little we feel and know the true implications of that term! We have come to speak it so glibly, so superficially! By an attitude of good will we tacitly mean that we are benevolently inclined, amiably disposed and perhaps tolerantly minded. We are wont to think of good will in terms of sweet sentiment associated with angelic songs and starry skies—with heavenly harmonies. In the first place, we have made good will flabby and meaningless, and in the second place, we have made it innocuously sentimental.

Good will is serious business, whether tried in our home communities or between nations. It heralded the advent of Christ by angel song—but it took him to Calvary. The Star of Bethlehem lighted the way to the cross. That's what good will meant then—it may mean that today, and actually does to countless numbers who have the courage to follow it through.

With the ugly forces of might and conquest arrogantly smashing the world to pieces, this would seem to be a most inopportune time to emphasize good will as a policy of realism. It was also inopportune nineteen hundred and thirty-seven years ago. The world was then in the vise of imperial power, and the little crossroads land in which Jesus was born seethed with bitter resentment resulting in sporadic outbreaks of rebellion. Moreover, within the country itself there were animosities and strife between classes and religious groups. Into this desperate situation was injected, not more force, but the loving heart of God in the guise of a babe proclaimed as the embodiment of good will. That message was never compromised. Apparently broken against the shields of force, it went down in defeat and death. A few short centuries, however, saw the great empire crumble and disintegrate while the impractical gospel of good will had its thousands and its ten thousands of heralds.

In committing ourselves to good will, we choose a difficult cause. Often it does not work—not immediately, and perhaps not in our time. It is sometimes very hard to apply. By adhering consistently to good will we may seem to be letting innocent people down, while we stand aloof, secure. We may be accused of failing the forces of democracy and freedom, and even religion itself. How may we be true to good will and yet be properly cooperative with the efforts to bring world order out of chaos? On the other hand, we ourselves may yet have to face the issue squarely, if we have not already done so. We may have to answer the stern imperative, "Choose ye this day whom ye will serve." We shall have to decide whether, in the words of our blind Japanese Friend, Takeo Iwahashi, it is better to suffer defeat through victory, or win victory through defeat. That is the eternal implication of the Christmas message of good will. It is clearer now than it has sometimes been.

This kind of good will is not a cloak that can be put on and taken off as the occasion seems to prompt—it is not an attitude of mind dependent upon conditions that arouse one's sympathies on one hand or condemnation on the other. It is fundamental to one's whole life, growing out of a vital experience of the Christ of God: such an experience as brought Chinese and Japanese Friends together in sympathy and tears at the World Conference in September. What of Kagawa in Japan today, when we hear that even some foreign Christian workers in that country are inclined to soft pedal the Christian ethic in deference to the national policy of aggression? We read that the great apostle of love and brotherhood is bowed down with remorse, yet continues boldly to preach the message of the Prince of Peace. It is reported that recently at one of his

meetings he stood silent for a long time with bowed head and when he spoke said: "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by war." Such good will is inherent in Kagawa's religious experience. That is what he was converted to when he accepted the religion of Jesus. It is all that to him or nothing.

Does this message of Christmas seem easy—applying it to peoples separated from us by many seas? There is a yet severer test. Christ dared good will amid the tensions and intolerance of his own people. We could apply this aptly enough to our national tensions today in our economic and social and various human relationships. In good will lies their only true solution. But how about good will toward fellow Christians with whom we disagree? Do sharp differences of opinion on matters we deem vital close the door to fellowship? Do we have the will to seek out Friends with whom we seem to have little in common that we may not only share our experience with them but profit by what they may share with us? Are barriers to understanding just taken for granted, or do we seriously try to lower them? If we have the will to friendliness and fellowship it is *good* will, not otherwise. However fine the phrases which cloak our unwillingness to come together on the basis of mutual sharing, we belie the Christmas message we proclaim. This is the real test of creative love. If we meet it successfully we have gone to the very heart of Christmas. We have brought its message from the skies and are prepared to release it among men.

Christ's Timeless Kingdom

By W. Bruce Hadley

And of his kingdom there shall be no end. (Luke 1: 33)

A FEW years ago the Emperor of Japan received in public audience Evangeline Booth, the Commander of the Salvation Army in America. As he passed out of the stately audience room, in the presence of the dignitaries of state assembled, he saluted the Commander of the Salvation Army. It was the first time a woman had been received by the Emperor, and the first time the Emperor had ever saluted anyone.

Occasionally the authority of the kingdom of love is thus dramatized in the midst of the kingdoms of this world. But we may dwell as citizens of that kingdom whether or not it is saluted by emperors or empires.

Christmas is Christianity's sweetest contribution to the year. Through all its language it speaks to the hearts of men of values which they instinctively know to be of an eternal order. A well-known Friend is sending his Christmas greetings this year in the form of a pictorial and printed account of the events in his little family. Christmas speaks eloquently of the sovereignties that center in a child in the midst. Seeking to celebrate the divine significance of Jesus for human life, it is not chance that men's choice has unerringly fallen on the birth story as having a peculiarly adequate language of its own to bear a message from God to the world. That guardian angels of little children should "always behold the face of my Father which is in heaven," thus depicting them as the guardian angels who stand closest to the heavenly Father, pictures to us Jesus' understanding that little children are most precious in the sight of God, as they are in the eyes of mortals. Christmas is fundamentally rightly observed if it makes children happy—children whom the Master delighted to take in his arms and "make happy."

Within the orbit of Christmas are other values easily discerned as belonging to a timeless kingdom. Motherhood and home, the latter so much used to set forth the very conception of the kingdom of God, honest work-lives touched from heaven, and the bearing of gifts out of love—these deal in values which are untrammeled by time. The festive character of our Christmas season with its wholesome joy itself transports the spirit to a place secure from perishables. The very sound of Christmas is "not the sound of men conquering, nor the sound of men being conquered; what I hear is the sound of people singing."

These things and more the birth of Jesus signalled, "and of his kingdom there shall be no end." The substance of which much of our Christmas giving is the shadow, is that he whose coming into the world we celebrate is the dynamic of active helpfulness. His spirit keeps it alive in the world. When we Christians adulterate our motive to help with less worthy motives of winning some good thing in turn for ourselves, or our group, or even our church, we have succumbed to human weakness. Our truest mandate is to so love the world that we too give.

The invisible kingdom does not coincide with any outward form of allegiance. It is not coterminous with any church, nor with all the churches as practically defined. But anyone can see the kingdom if his heart is pure, whenever he is confronted with it. And the saints of the race who have in turn convinced the mind of Christendom of their fidelity to the kingdom of love have been uniformly sensitive to Jesus as Lord. This is indeed his kingdom, which shall know no end.

We are put to it this Christmas season to keep faith high that the kingdom of love is a timeless kingdom. Can it survive the growth of brutality, of materialism, of greed, of wholesale hate and force? Has Christian faith any choice of answer?

Perhaps we reflect that much Christian faith in bringing in the kingdom of God has been propped by a theory of progress which is only a few generations old. The idea of progress, itself bolstered by the mechanical advances of an industrial revolution, and by a theory of evolution, presents the spectacle of being rather unsteady on its feet as it becomes the target for criticism and a realistic weighing up of social and spiritual influences at work today. But faith in God working his will within the world is older than the industrial revolution and the theory of evolution. It broke the prison gates of men's thought-forms in the distorted apocalyptic conceptions of the days when impossible political oppression made no other idea understandable to devout men. It has always been the Christian faith that God's kingdom was forever under his sovereignty, and that it would ultimately triumph. Perhaps

men's minds, compelled to believe in a purposeful universe in spite of themselves, have pinned their secular faith on man's progress as the modern equivalent of an apocalyptic faith. If that secular faith should prove to be in error, is the moral sovereignty of God therefore destroyed? If our Christian faith has any roots, it will say, no.

The kingdom that has no end—the realm of height where righteousness and joy and peace obtain—requires our loyalty straight through the darkest contemporary scene. We serve the Sovereign of the universe. He has revealed himself to us through his Son, and we understand sufficiently the nature of his kingdom to know when we are dwelling outside its rule in our lives. When Jesus could not understand why obedience to the kingdom took him into darkness through which he could not see, he prayed, "Not my will, but thine," and went forward as a loyal subject of the kingdom. Neither may we be able to see how God can bring to triumph his cause in the world; but happily the full burden of that responsibility is not ours. It is ours to remain unwaveringly loyal to the kingdom which the pure in heart can see.

This is not as though one leaned back and said, "God's in his heaven, all's right with the world." The confidence in the final purpose and final sufficiency of God is not an opiate to our efforts, but is rather a stay and a power in our lives. It will enable us to labor to the last extremity to remain loyal; for the confidence that the kingdom of love is eternal crowns and conserves our convictions.

We began by setting forth the simple joys of life, including the joys of a normal home, as belonging to the kingdom that has no end. That is true; but our sympathetic hearts must realize that human spirits are being blighted and turned aside from the possibility of real fruition of spiritual life in countless thousands of homes because conditions forbid anything like normal life. War has done it; brutal persecution has done it; disease and unemployment have done it; warped and twisted personalities, themselves often the victims of environmental influences, prevent a full appreciation of Christmas in homes without number. Some opportunities are open to all of us to do something for those homes. While we reverently receive the sacrament of joy in our own families, we will not forget that the very possibility of spiritual life is denied to homes where poverty and acute suffering leave no opportunity to consider anything else. "No man is truly 'saved' whose life does not upbuild a world-order more fraternal than this."

In the very balance we achieve of serene joy and concerned love we shall be learning to enter that timeless kingdom in the midst of time.

Richmond, Indiana.

The Mystery

From depths of night and silence comes a voice
And star that strikes the sense of men on earth;
It speaks to shepherds—kings, and they rejoice
To list the adumbration of the Birth
Of God's own Son. 'Tis an alembic beam,
That admiration into rapture turns,
And harmony into ecstatic dream
Of love, and in men's heart of hearts it burns,
With flame ethereal, the Mystery.
But now, a Voice of Silence—sweeter far
Than rhythmic cadence of heard melody—
Directs our thoughts from earth to Morning Star.
O Quiet Light of Truth, by angels trod,
Guide thou our feet and lead us on to God.

Stillwater, Oklahoma. GEORGE WILLARD COBB.

Mary—A Christmas Meditation

By Elizabeth H. Emerson

Half the world has made Mary divine. The half to which we belong has failed to enjoy her humanity.

IN THE home in Nazareth, after that trying experience in Egypt, the years passed rapidly and happily. Mary never forgot all the strange incidents of the birth of her child, but she was very busy looking after the needs of Jesus and Joseph, which seemed much more important than her sub-conscious dream of the day when, in some mysterious way, he would fulfill those early prophecies of prophets, shepherds and wise men.

One event of the year broke the usual quiet routine of the village life—the Passover at Jerusalem and the journey to the great city. Half of Nazareth made up the company that traveled through the fields bright with spring flowers, and Mary was happy to be a part of the expedition. As she rode she always thought of that earlier journey, which had been such a hardship, but which had ended in such sweet joy.

In the year that Jesus was twelve, Mary was especially happy to go to Jerusalem. She was feeling an unusual pride in her son who was suddenly growing quite tall. "A fine lad," her relatives and friends would say when they saw him. Mary smiled at the thought. For who could really know so well as she how fine he was? A little more freedom she must give him this year. Joseph said she must not keep him too closely, and probably Joseph was right. He would like to go about alone, not always by her side; or he might find it pleasant to see the sights of the city with cousins or the children of her friends. She supposed he really was scarcely a child now. This year he would be able to grasp something of the meaning of the feast. She must help him to do that.

Never since that night in Bethlehem when Joseph told her about Cæsar's decree and they had stealthily hastened away to Egypt in an effort to save the life of her baby, had Mary known such a sinking of the heart as she felt when, the Passover over and the company well on its way to Nazareth, she discovered Jesus was not with them. This was what came of her attempts to be broad-minded and let the child wander about alone! Lost! Lost in the city where a thousand dangers lurked! Fear, desperate fear, drove her back, to seek with Joseph in every possible place. Three days! Three nights! Nights without sleep, days without food. Up and down Jerusalem's narrow streets, peering into doorways, entering shops, always with the one question, "Have you seen my boy—the most beautiful boy—only twelve years old—"

Looking back, years later, Mary sometimes wondered which had been the greater, the pain of losing Jesus, or the pain that came with the finding of him. Relief had

surged through her when, as a last resort, they had gone to the Temple, and she had seen him standing there, his face flushed with the excitement of talking with learned men. But her relief was mixed with blame that he had caused them such anxiety, and her words were chiding. Then he spoke: "How is it that ye sought me? Know ye not that I must be in my Father's house?" Her son had said those words to her, his mother! Suddenly everything about their relationship was changed. Ten minutes earlier Mary would have said that she knew every thought that passed through her boy's head! Every night she sat by his bedside while they talked over the happenings of the day. So close they were, this mother and son—("My child tells me everything!") surely she knew his mind as well as she did the lines and curves of his slender body! But there he stood, not running to her and burying his face in her bosom in relief, but saying something that meant everything to him and nothing to her! Words that drew a line, a bright strong line, separating those first twelve years from all that would ever come! ("But I must live my own life, mother!")

Jesus returned with Joseph and Mary to Nazareth and completed the time of his boyhood. Outwardly he was subject unto them, but the years were no longer little-boy years. Inwardly he was becoming one apart and separate from them, still dependent in a hundred ways, but only waiting, waiting to become a man and go his way.

Later pictures in the Gospels show us Mary's final heartbreak. Those who have seen a good presentation of Charles Rann Kennedy's "The Terrible Meek," never forget the dark figure in the shadow of the empty cross. But no one has adequately portrayed that first breaking of Mary's heart when she knew she had failed to understand her son. How she wanted to understand! How she tried, then and later! And how completely she failed! (Do we not all fail?)

After a time Mary learned, I hope, that she must go on trying to establish good habits in her boy, that she must teach him much that would be useful to him, that she must continue to bake the little cakes he loved, mend his clothes, give him gifts and above all, love him, while she could only faintly guess his thoughts and purposes. As time passed and no sign appeared that he would fulfill her dreams for him, she could not understand why he must wander over Palestine, homeless, when he could have remained in Nazareth and slept in his own comfortable room. She never knew why he must work to the point of exhaustion for people who did not appreciate him. Sometimes she even feared for his sanity.

In the later months she often thought of the far-seeing eyes of old Simeon and the prophetic sayings of Anna in the Temple. She called to her mind the words of the Magnificat but the song had left her heart and she could not sing it. She took from their secret place the three gifts the wise men had brought him (She had saved them for him. He would treasure them some day) and looked at them wonderingly. At the last she could not see why Jesus must go up to Jerusalem and expose himself to his enemies when he knew such a step meant certain death.

But if Mary was like other mothers, by this time she had learned that she was one, and her son was another; that he had fulfilled the "must" of his life, so different from that of hers; that understanding of him on her part really mattered very little, so long as he was "about his Father's business." Indeed, perhaps in the twilight years of Mary's life, she came to know that the three years away from her were better than the twelve in which he had been so wholly hers.

Las Vegas, New Mexico.

Christmas

The Tapestry that man doth weave to laud
Thy name takes many hues of cultures blent
From Jesus' day 'til now to implement
Our way of life: a work in praise of God?
There's richness and the sparkle like rare gems
From here and there; but yet O tapestry
The lovely Oriental mystery
With which thy warp was strung reach not the hems.
Great spaces in the woof call for the glow
Of joyous children, those who never know
The sting of poverty and prejudice,
Of children free of blight from avarice.
The Christ Child bids the children everywhere,
"Weave in your magic colors." Do we care?

MARY KIRK ANDREWS.

Central City, Nebraska.

The Inner Light and the Future of Democracy

By Elbert Russell

(Continued from last issue)

NEITHER Catholicism with its denial of the moral autonomy of the individual nor Lutheranism with its sharp separation between the spheres of the Church on the one hand and of the State on the other, have been congenial to the development of democracy; they have rather tended to political authoritarianism. Even more so is this true of the influence of the Orthodox Churches in Russia and the Balkans. The basic significance of the divine in man in the autonomy of conscience and faith, and especially as a guide in the political field, is denied in theory by the Catholic and Orthodox Churches and in practice by the Lutheran. At the present time, moreover, we find religion in general in conflict with secular philosophies such as materialism, humanism and nationalism, which weaken the religious sanctions of individual rights and liberties.

A too optimistic estimate of man at the end of the nineteenth century has been followed in the two decades since the World War by a pessimistic reaction. An all-too-easy belief in progress as an inevitable law of social life was due partly to a misinterpretation of the theory of evolution, partly to a hasty generalization from the scientific, mechanical and social progress of the nineteenth and early twentieth centuries. The World War brought dis-

illusionment. The faith of Humanism in the "sufficiency of man" was shattered by the recrudescence of brute and savage passions during the war; by the return to tribal religion; by the attempted reversions to nationalism from the world-wide economic and cultural attainments of the previous centuries; by the apparent failure of democracy in the Fascist states, the collapse of the German and Chinese and Turkish republics, and the rejection of the democratic ideal by Russia.

There followed a despair of man and a revival of the doctrine of "human inability" or "total depravity" in continental (especially in Barthian) theology, which was used against attempts at social reforms by the Church; the collapse of liberalism in America and the growing contempt for social and religious idealism and for attempts at social and political reforms. The child labor amendment was not ratified; the prohibition amendment was repealed; the "open shop" triumphed temporarily at least, over the labor union "closed shop" policy; and the United States refused to join the League of Nations or to adhere to the World Court. The churches' grandiose financial schemes collapsed and left churches in debt and mission boards bankrupt.

Can Faith in the "Divine in Man" Still Hold?

After the foregoing sketch of the causes which contribute to the decline of religious and political democracy, we are brought face to face afresh with the question: Is there still a valid place in such a world for faith in the "divine in man," for a society built upon personal religious faith, conviction and ideals, and for faith in individual spiritual power and guidance? Democracy requires a faith—tacit or consciously held—in the moral and social competence of man. He must be competent to judge of measures for the common good, free to discuss them, strong enough to champion justice and truth, loyal enough to deny himself for the common good. These can best be secured from a vigorous and personal religious experience of the inward working presence and guidance of God; although it may be effective in some measure apart from conscious religious reference.

We may now investigate the reality, nature and potentialities of the Inner Light and inquire whether there is any promise that it may be competent or may find opportunity to rebuild democracy or help reestablish it on a more enduring foundation. There are two questions to be considered: (1) Is the Inner Light a reality in human experience? (2) Is it an adequate basis of a social and political democracy? We take them in order.

Progress Proves Validity of Inner Light

The reality of the Inner Light is evidenced from the long view of human experience. All moral and religious progress comes from it; when the individual, caught by the vision of a better life, sets himself against accepted custom or stands apart from the will of the crowd, the Church or the State and affirms, "I must obey God rather than men"; or when a group of men grow sensitive to social wrongs or injustices and bestir themselves to do away with them. To be sure, such champions of progress are not infallibly right. The Inner Light as a spiritual force in men is subject to finite limitations. Intelligence as to conditions and results is needed as well as ability to evaluate ends and motives. But they are right often enough to make us feel that with criticism and refinement the human spirit is endowed with sufficient capacity to know and respond to truth and justice to enable it to become with conscious divine aid not only the means of moral, spiritual and social progress, but also the efficient basis of social democracy.

Clouds of Witnesses in History

Instances are common enough in history of reforms, missionaries, champions of truth or foes of ancient injustices, who have eschewed the sword or scepter and relied successfully on the mighty appeal of truth, justice, righteousness and goodwill. One thinks at once of the Hebrew prophets; of the Buddhist missionaries in eastern Asia; of the cross of Christ; of the apostles and martyrs of the early Christian Church; of the missionaries to the "Northern Barbarians"; of St. Francis and his Grey Friars, of the brotherhood sects of the Middle Ages, of the early Baptists and Quakers, of Loyola's and Xavier's converts in India and Japan. In modern times, there are the spread of the Salvation Army among the "Submerged Tenth" of civilization's wreckage, the Christian martyrs of Uganda and China. One must remember that the Protestant Reformation did not consist merely of Luther standing on his "reason and conscience" against Church and Empire; the more marvelous thing was the faith and constancy of the mass of German common people who listed to Luther's teaching, sang his hymns and read his German Bible, undismayed by the double threat of Church and Empire, and undaunted by fear of the fires of the Inquisition in this world and the flames of hell in the next world.

Modern Cases Much in Point

There are modern cases in which such an appeal was made successfully under circumstances where such an appeal might reasonably have been regarded as useless. There is the classic case of the dealings of William Penn and the Pennsylvania Quakers with the American Indians. There is also the case of the preservation of Friends and of their peaceful influence amid the fierce conflicts in Ireland in 1798. Livingston's staunch friends among savage African tribes are almost proverbial. There are numberless cases on record of men who have dealt with lawless and hostile men successfully by appealing to their "better nature" through kindness, justice and frankness. Samuel Purdie, the first Quaker missionary in Mexico, recounts an escape from violence by bandits by such an appeal.

After the World War, Cecil Cloud and his co-workers in relief work in Serbia appealed successfully to a band of bandits to spare their lives and supplies on the ground that they were there to help their own needy people. Dr. Mallory, who represented the Rockefeller Institute in Nicaragua, was entertained carefully by a bandit chief, because he was known to be engaged in an unselfish mission. When the Chinese "Communists" seized Nanking in 1927, Jingling College, the woman's college of Nanking University, was spared both occupancy and pillage, because the sister of the "Communist" captain had been kindly treated there. During the civil wars in Mexico following the death of Diaz, the Friends Mission and its property at Victoria were spared by both sides because the Friends had shown themselves friends of the Mexicans. All these made the appeal of truth, justice and good will to "that of God" even in lawless and savage men and did not appeal in vain. It is unnecessary to multiply instances to show the reality effectiveness of the Inner Light as an ethical and social force.

How Evil Must "Steal the Livery of Heaven"

Another evidence of the power of the Inner Light, where one might least expect it, is found in the tribute to it and reliance on it by those who seem to deny in theory and practice both the Inner Light and the democracy it implies. Even tyranny, war and greed must "steal the livery of heaven to serve the devil in." They must seek conviction of the rightness of their cause by some high standard and voluntary cooperation from at least a majority of those whom they would defraud,

exploit and oppress. The Inquisition tried to convince the mass of Christendom that even in its grossest barbarities it was working to preserve the true and saving faith. So much a part of human nature is humaneness, that the Inquisitors must needs convince church members that they were really merciful in torturing heretics; that they burned men's bodies to save their souls!

The barbarities of war must be justified by alleged noble ends: it is for the larger good, the security of the country, the safety of hearth and home, the preservation of liberty, the civilizing of the enemy, the rights of small nations; for democracy and justice, or for the preservation of religion; for the peace of the Orient, for the salvation of China from Bolshevism. Citizens cannot be got to fight in modern warfare unless they are convinced that all good is on their side, all evil on that of their enemies. So potent is the Inner Light even when not held to as a conscious faith that it must be darkened by lying propaganda before man can be made a tool for war's barbarities.

The Totalitarian State, while it tries to suppress or override the dissenting minority, goes to pathetic and often ludicrous limits to produce and preserve in the majority an unquestioning or unprotesting loyalty, based on unscrupulous and often wholly false propaganda in school, church, press and by means of radio, cinema and in all other means of moulding and controlling the ideas, convictions or motives of their subjects. All such attempts, however, are a perilous gamble, because in the long run truth cannot be hidden nor institutions be preserved founded solely or chiefly on falsehood, injustice, or exploitation.

Loyalty to Whatsoever Things are True

Man must give homage to the true, the beautiful and good as he sees them. All permanent and powerful human causes and all abiding institutions must be rooted in the convictions of men as to what is true, beautiful, just and good. The State must rest finally on the individual sense of justice and of the common good. It is perverted and doomed only when these are misdirected or when they fail. All this is most powerful testimony to the reality and efficacy of the Inner Light.

If it seems that all too often such lies pass as truth and that such tyrannies last too long for the practical necessities of human good, we must remember that good and evil, truth and error are rarely unmixed. Fascism with its denial of liberty and scorn of democracy derives most of its power from the aftermath of a war, in which a generation of actual or potential leaders of ability perished, as a consequence of which the relatively new and untried parliamentary system of Italy broke down. The injustices of the Versailles treaty and the failure of the Allied powers to give the German republic a fair chance, gave Hitler the opportunity for a plausible pose before young Germany as champion of national justice and rights against the perfidious foes of Germany. It is the element of national good in Naziism that makes it endurable to the majority of Germans, in spite of its childish elections, its brutal suppression of dissent, its savage treatment of the Jews, its attempts to substitute propaganda for truth.

Methods of Modern Science Add Weight

Two instances from non-political spheres of human experience add their weight to confidence in man's spiritual capacity: the method of science and the influence of the English Bible.

Modern science has produced a body of beliefs almost universally accepted, solely by the method of convincement. It appeals to the power in others to apprehend its truths and maintains its conclusions by constant criticism and experimental verification. The attempt to apply institutional compulsion, either educational, ecclesiastical or political, would destroy its convincing power, as Germany must inevitably learn from its attempts to find and teach, not scientific truth but German science.

Influence of the Vernacular Bible

Another analogy lies in the history of the vernacular Bible. At the beginning of the modern period, churchmen believed it dangerous to give the people the Bible in their own tongues, lest they "wrest it to their own damnation." The Reformers persisted however and the Bible was translated into the common tongue. We have celebrated not long since the 400th anniversary of the English Bible. In those centuries many individuals and sects have drawn strange doctrines from it; but on the whole the democratic interpretation of the Bible has been marked by good spiritual sense. In general the English people have used the Bible less as a warrant for oppression, inhumanity, or class selfishness than did the aristocracy of churchmen who once held a monopoly on Bible interpretation. If the Bible inspired the Peasants Wars in Germany or the Puritan Revolution in England, we can only say that these were less radical and more humane than the French Revolution inspired by a non-Christian rationalism, or the Russian Revolution with anti-religious and materialistic philosophy.

How Friends Have Proved Democracy

The experience of the Society of Friends has demonstrated in very universal terms how a complete religious democracy on a consciously Christian basis can be made to work. It has ignored distinction of sex, caste, nation and race. To give women full rights of membership and ministry in the church once seemed a monstrous and dangerous innovation; and it still seems strange enough in a good part of the Christian world. At Oxford one of our American women still had to make a plea for a church that is not only supra-nation, supra-class and supra-race, but also supra-sex! Yet the Quaker woman's business meeting has served as the initial demonstration of the social capacities of women, which encouraged two of the first champions of woman's capacity and right to full participation in political life: Susan B. Anthony and Lucretia Mott. If Quakerism ever seemed an Anglo-Saxon sect, that impression should have been dispelled at the recent World Conference of Friends near Philadelphia, where there were representatives of Quaker groups from twenty-four countries, representing Americans, African and Jamaican Negroes, American Indians, Syrians, Indians, Chinese, Japanese, and Malagassy as well as the varied branches of the Aryan race. These constituted a demonstration that all these races have the intellectual and spiritual capacities by which a self-governing religious democracy can be constituted.

Religious Democracy Produces Prophets

There is still another positive contribution that the practice of seeking and following the divine light within the soul has made and can make, for a democracy needs not only liberty but leadership. It is not an accident that great prophetic characters, with a keen sense of human suffering and need have been nurtured by the Society of Friends. These Quaker men and women have furnished progressive ideals of human welfare and furnished leadership in social, religious and political progress. They have furnished active and pioneer leadership in many reforms: Anthony Benezet and John Woolman in the crusade against slavery in America; Elizabeth Fry and Stephen Grellet in prison reform; Joseph Lancaster

and Joseph Sturge in popular education; Johns Hopkins, Ezra Cornell, Moses Brown and Joseph Taylor in higher education in America; Dr. Tuke in the treatment of the insane; Benjamin F. Trueblood and Joseph Sturge in the cause of peace; John Bright and Joseph Sturge in the Chartist movement and the Reform Bill. The Society has not only furnished scientists in age of religious prejudices, such as William Allen, chemist, John Dalton, physicist and chemist and discoverer of the atomic theory, Joseph Lister, surgeon and discoverer of antiseptic surgery, Sylvanus P. Thompson the physicist and electrical engineer; but it also provided a good atmosphere in Pennsylvania for such non-Quaker scientists as John James Audubon and Alexander Wilson, ornithologists, John Bartram and Humphrey Marshall, botanists, for Benjamin Rush the surgeon, David Rittenhouse the astronomer, and Benjamin Franklin.

DON'T FORGET THE FUNDAMENTAL BASIS

Belief in the Inner Light has thus a solid basis in history and religious experience. It supplies one of the best bases for political democracy in a conscious reliance on inner spiritual forces and guidance. This ought not to be overlooked in the all too prevalent fashion to acknowledge Protestantism's contribution to liberty — to recognize Calvinism as the mother of republics and the Puritan conscience as the cornerstone of American self-government— while ignoring the religious bases of this contribution; or to praise Penn's experiment, but to ignore the religion that made it practicable; to admire the philanthropy of the Quakers in the modern world, but to smile tolerantly at the religious democracy that inspires it. No other bases than convincement, freedom of faith, inner control and inner spiritual power can so well serve and support democracy.

In teaching the reality and reliability of the Inner Light, therefore, as a basis of all life, Friends make a genuine contribution to the stability and security of modern democracy. It is our greatest patriotic and humanitarian service, if we can get it accepted and practiced in the modern world, not only on a political and national scale, but as a basis of international relations, and in the control of industry and the direction of economic relations.

It became evident in the discussions at the recent World Conference that Friends have no great body of political experience, especially in America. The reasons for our abstention from participation in governmental affairs have been largely adventitious and historical rather than inherent in our faith. At the beginning, Friends' scruples against tithes, marriages, a professional ministry and state church, against oaths, military service and war taxes, brought them into conflict with government and developed a defensive or negative attitude. The Quietism of the eighteenth and early nineteenth centuries was largely an importation into the Society and tended toward a neutral attitude toward governmental affairs. Friends have found national exclusiveness and self-interest and personal ambition in politics uncongenial.

WHAT OUR CONTRIBUTION MAY BE

Many of these obstacles have now passed away and the opportunity and need for Friends to make a vital contribution to democracy are urgent. In the first place we need to renew our own faith in the spiritual bases of democracy, to try to create confidence in all relations of life in the higher nature of man and so to shape education and our institutional life so as to strengthen it. Cases in point are John Bright's appeal to the better nature and higher motives of men in the effort to get the Corn Laws repealed. John Woolman began the dissolution of slavery by his appeals to "that of God" in the slave owners. Herbert Hoover as food administrator refused a law to make food conservation compulsory and secured cooperation by an appeal to the patriotism and humanity of the citizens.

In the second place we should help to produce a revival of religion as a vital and controlling power in all human relations, personal, business and political.

And, thirdly, we should teach and practice more thoroughly the technique of securing personal and social guidance and strength through personal devotions, and corporate free spontaneous worship. In such lines we can render effectual service to the cause of democracy, to our country and to the freedom and welfare of mankind, and so promote the kingdom of God.

Caravanning from Connecticut to Colorado

By Emily Parker and Grace Rhoads

A SIGN on a western highway reads: "Even a speeder can't do thirty days in less than a month." We didn't try that, but we did "do" thirty different places in two months. Not such a bad record for the traditional slow-moving Friend!

The United Christian Youth Movement had endorsed the Non-Partisan Child Feeding Mission to Spain and urged the various State Christian Youth Councils and other cooperating Christian Youth groups to contribute to the project. Christian Youth in America had made definite commitments in regard to peace. Here was a chance to give a practical witness to the sincerity of these commitments. But of such a method of demonstrating good will, little was known. Furthermore, visits to many youth groups during the past few months had shown how widespread has been the tendency among youth (Christian as well as political groups) to change from a positive peace philosophy to an anti-fascist program. This time of national and social crisis justifies for them their change in attitude and action.

With a real concern for challenging Christian youth groups with their responsibility for producing a Christian alternative to violence, and for giving widespread publicity to the Spanish work itself, a tour was arranged among Christian youth groups east of the Rockies. It was directed primarily to Christian Youth Councils in the states where these groups were eager to cooperate actively in the Spanish project. However, we often found ourselves among Friends, and in each case were gladdened by the experience.

The trip began in New York City in a most eventful fashion. We planned

to see Rudi Boeck of Vienna (on way home from World Conference) off on the *Queen Mary*, but, contrary to customary British gradualism, the boat slipped out at eleven instead of easing out at twelve as we had been told it would. In consequence we missed Rudi but did manage to wave farewell to Käthe Jürgens, German young Friend sailing that night on the *Bremen*.

In addition to this we found that New York City was forced to divide its interest between our concern and the American Legion. We saw a portion of the twenty-four hour parade. Some one remarked, "Now if we could have a peace parade like that, that would really be something." Would it? We wondered. Suppose we did have a peace parade that lasted twenty-four hours. About all the reaction we should get from China or Spain (if indeed the news ever reached them at all) would be a "So what?" The need now is not for peace parades, slogans or verbal commitments but for peace translated into terms which even people in conflict can understand. We were greatly encouraged therefore by the response of the Metropolitan Christian Youth Council representing so many of the churches of Greater New York.

In Connecticut we stopped at New Haven and Hartford. Lunch at the Hartford Seminary gave us a chance to see Friends there. The most interesting result of our stay in Hartford is that two of the good will suitcases for the Spanish children are being filled by some Italian children in the Warburton Chapel where the friend who had charge of our Hartford visit is director.

"In hearts too young for enmity
There lies the way to make men free."

But what do you suppose Mussolini would say?

In Rochester, New York, we met with 150 young people representing between thirty and forty of the different Christian youth groups affiliated with the Rochester Youth Federation. It was good to see there George Corwin, twice a Pendle Hill summer student, who is teaching at the University.

No trip in that part of New York State would be complete without a stopover at Union Springs with Elizabeth Hazard. She gave us a good send-off for Wilkesbarre, where we met with a representative county group as well as the W. I. L.

Time and space will not permit our telling of all the interesting activities in each place so we shall try to concentrate on the groups of especial interest to Friends.

At the great Ohio State Youth Conference we found Robert Jones, of Knoxville and Wilmington College, now minister of the Cincinnati meeting, participating in a panel discussion and explaining the basis for world peace. It was cheering to see a young Friend sharing in inter-church concerns. We found this happening all too little. If young Friends, and older as well, believe we have a message worth sharing, now is certainly the time to do it. We both served as leaders in the discussions on Christian Youth and World Peace. Emily spoke to over 500 of Ohio's Christian Youth at their banquet. One of our hardest tasks was trying to tell of hungry Spanish children to Christian Youth who had just enjoyed a hearty meal.

We were pleased to find Frances Andrews (daughter of Dr. B. F. Andrews), who is director of religious education in a Congregational Church in Illinois, taking the leadership in a cooperative youth gathering where we presented our concern and made an appeal for Spain.

Chicago of course has become another Quaker Mecca with the Mid-Western branch of the A. F. S. C. and the Copes a special attraction.

In Madison, Wisconsin, city of learning and legislation, we found a gathering of Friends from many places. Paul and Ruth Heironimus, Agnes and Manford Kuhn, Marie Johnson Kellogg, Evelyn and John Culver, and Merritt Hughes and his wife, are all there working in one connection or another at the University.

Minnesota was our most northern point and there came the greatest test of our tact, for we found ourselves first in Minneapolis and then in St. Paul, fully aware of the distinction which must be made between them but never sure when we were in which. Emily actually had the most difficulty, for when she had elaborated for some time on the pleasure of being in Minneapolis, the expression of the audience would finally cause her to realize that she was in St. Paul. It was always questionable how far one could press a financial appeal after an error like that.

Our stay in Minnesota was brightened by the hospitality of the Goodacres, English people who had never heard of the Society of Friends in England but found it in Minneapolis and joined when they first moved there twenty-five years ago! Incidentally, Mrs. Goodacre made a special trip to the judge before applying to become an American citizen to explain to him the Friends' position on war, stating that even if it meant she was refused citizenship she would never answer affirmatively the question regarding bearing arms. Friends will be interested to know that when the time finally came that question was never asked.

Because we had heard of them from young Friends who had been Home Service Workers at both Pipestone and Flandreau Indian schools, we stopped off at these places for a brief visit.

At the Iowa State Youth Conference, we found more young Friends than in any other inter-church group we visited anywhere. Richard R. Newby and President Edwin McGrew were both there offering leadership as well as encouragement in this United Christian Youth endeavor. Such manifestation of interest and cooperation on the part of older Friends is to be commended and we should hope might be emulated. We had laughed as we drove along Custer's Memorial Battlefield Highway to share our peace concern, but realized it really came close to being a "last stand" when we arrived at the banquet where Emily was to speak and found it was being held in the Armory!

After the banquet we sped on toward Denver to be in time for the Colorado Youth Peace Meet on Armistice Sunday, held in a church where a chaplain of the Legion preaches each week. The Committee on Personal Religious Living of the Colorado Youth Council had arranged a beautiful service of worship leading up to our talks. No one could have failed to sense the challenge as that great youth choir sang—

"We would be building temples still undone;
O'er crumbling walls their crosses scarcely lift,
Waiting till love shall raise the broken stone
And hearts creative bridge the human rift."

CHRISTMAS STAR

Within a hillside stable, long ago,
The Son of God was born and warmly lay
Beside His virgin mother on the hay.
When later Magi from the East would know
His birthplace, they were filled with joy, for lo,
His Star with its magnetic golden ray
Led them, and stopped above the place He lay,
While they gave gifts and worshipped, bowing low.

His Star in splendor glowed that blessed night,
And through the years has streamed its guiding light,
For not alone o'er Bethlehem it shone,
But ever does its glory glow above,
About, and in each high or humble home
In which dwell hearts filled with His peace and love.

FAUGHN WHITE.

New Castle, Ind.

The Peace Committee of the Colorado Council, besides arranging for this meeting, was organizing a Religious Drama Festival to be held in the various churches of Denver the last Sunday in November. Three plays were to be given in each church, one of the three a peace drama. The offering was to be taken for the purpose of helping feed Spain's hungry children.

Here we were pleased to find Cecil Hinshaw, minister of the Denver meeting, cooperating with the Colorado Youth Council as chairman of the committee studying a Christian type of patriotism. He resembles Emily somewhat in size and when she got up to peer over the pulpit, a young fellow asked Cecil, "Don't you ever grow Quakers any bigger than that?" Page Rufus Jones or Passmore Elkinton! It was good to meet with the young Friends of the meeting and to be at the evening service.

Denver is also the home of that well known apostle of peace, William C. Allen. It was stimulating to exchange notes with him on work for peace among interchurch groups. We heard with eagerness his words of advice and challenge. Such a life-long witness to a great ideal increases one's sense of responsibility.

One of our most exciting expeditions was to Palmer Lake where Evalena Macy, of Friends University, Columbia and Union, lives in a little log house known as the Community House, and takes charge of the beautiful little log community church. The only thought that reconciles us to not using the remainder of the space to tell of the activities of Evalena Macy and the Community Church in the life of Palmer Lake is that some day some one will devote a whole article to it. Though the reference is always to the Community Church, Friends certainly have great opportunity to contribute to the community life, with Evalena Macy at the church and Ray Hayes (brother of Carrie Hayes Davis of Richmond) as Principal of the school. It was a surprise and joy to find there Winifred Arundel Slavick, an English Friend who was also an old Woodbrooker (1908-'11).

Finally we bade farewell to the mountains with many a backward look to note how long they were visible. The Jensen ranch (yet unnamed) was our destination. Elizabeth Marsh Jensen had drawn an excellent map on which was located the point of turning—the first store in fifty miles. We were so excited at seeing the store that we missed the turn, and then began our rambling over the range. There was certainly nothing to obstruct our view but still we could see no sign of the Jensens. As Daniel Jensen described it, the country "resembled nothing so much as nothing." When we did find a place to inquire we were always told, "Go right straight ahead and you can't miss it." That's what they thought! Every time we got a good start at going straight ahead we ran into a fence. Finally, with the sun just going down we got desperate and took down a fence (hoping it wasn't Daniel's) and *did* go straight ahead. At last! Success! Elizabeth's words of greeting were, "*Where*" did you come from?" Apparently our approach was unique. Then, "Did you come eighteen miles from the store?" We assured her we had—several times.

Before long, friend and "neighbors" began coming in, bringing their sandwiches and their babies. Grace, who kept thinking of "The Virginian," wanted to mix up the babies but was restrained. It was a new experience to meet with a group of Danish Lutherans. This was one of our most delightful evenings and we were sorry when the neighbors—some of whom lived forty to sixty miles away—had to leave. The following day we had a dust storm, through which we drove to a meeting at a school not far away (by Colorado standards). After seeing the names of all the visiting Friends who had found their way to that hospitality center in Colorado, we agreed it should be added to the list of Quaker shrines.

Then to Nebraska Central College, where we were kept busy with a class in Sociology taught by Grace, chapel talks, peace committees, as well as other committees, Sunday School classes, and morning meeting. Here we found an unusually large number of Pendle Hill students, Work Campers, and Home Service volunteers.

It was announced in meeting that on the following Tuesday the men would go to a farm several miles away to cut down and saw up eighteen trees which had been bought for the church's winter fuel. The women were to meet at a near-by home and prepare the noon meal for the wood-cutters. This was something we could join in and so Tuesday found us cooperating *to the full* on one project and somewhat on the other. Anybody questioning our participation will be sent a picture of Grace and Dean Watson in action.

Wichita was the next stop of interest to Friends. The Kansas State Youth Conference was being held in connection with the Preaching Mission. It was a great opportunity to present our concern to representative Christian youth from many parts of Kansas.

We did manage to steal enough time to attend the University meeting for worship, as well as to speak to various departments of their church school. It seemed more than coincidence that Japan, through the Hirakawas who were there, and Spain through our concern, both centers of crisis and conflict, should be before us. It brought home to us all our part in the fellowship of suffering and our need for interpreting in practical action our testimony for peace and good will.

That Sunday was a record day with five different meetings. Readers will therefore understand our shock when Anna Jane Michener, who had invited us to breakfast on Monday, said, "I'll leave the porch light on." To be some place for breakfast so early we'd need to find it by the porch light after a day like the one we'd had, *was* something!

Emily talked to Edgar Stranahan's class which was just studying material in the program, "Christian Youth Building a New World." It was encouraging to find a class in a Friends' college studying the work of the United Christian Youth Movement.

From there we sped on through Kansas City and St. Louis to be in Richmond for Thanksgiving. Amy Stubbs' home in Richmond has been the stopping place for young Friends attending Board meetings, as well as Friends from many places when they have come here for Five Years Meeting and other Friendly gatherings.

Cleveland completes the circle, and although at the time of writing we have not yet been there, we have recived through the person in charge of our engagements a warm welcome from Francis Bacon to attend their meeting for worship.

There is much that might be told of all the groups we have met, both large and small, of the response to our concern and of plans for action which we have had some part in initiating. We wish you could see the picture we can call before our minds of the great company of Christian Youth from Connecticut to Colorado who are determined to make good their pledges of peace. And, sprinkled here and there, Friends, sometimes in large numbers, sometimes a few, perhaps only an individual, but sharing as they see it the light and the Friendly way of life.

With Christmas approaching and people everywhere recalling that first heavenly chorus of "Peace on earth, good will to men," it is encouraging to believe that even while the hymn of hate seems to be the national anthem in so much of the world, there are still those who believe that *if we try* we can find a way to bring the time

"When peace shall over all the earth
Its ancient splendor fling,
And the whole world give back the song
Which now the angels sing."

Arch Street Friends and the Five Years Meeting

By Lewis V. Benson in Philadelphia Friend

ON a visit to Friends in the West four years ago I was impressed by the great variety of forms that the Society takes in different parts of the United States. I must confess that on first coming in contact with certain forms of western Quakerism I was almost ready to conclude that some of these forms could not properly be called Quaker at all. It is natural for anyone with a Quaker background such as we have in Philadelphia to yield to an impulse to pass a judgment of this kind. There are Friends in the West who are so different from Philadelphia Friends that it is difficult to see how both groups can be included in the same denomination. However, I am convinced that if we reflect on such a hasty judgment we will see that what we are really saying is that this is not Philadelphia Quakerism and that it does not follow the pattern of Quakerism as it may be observed in the vicinity of Philadelphia. This leads us to ask ourselves: "Is Philadelphia Quakerism the only real Quakerism?" When a traveling Philadelphia Friend comes to this point in his reflections he is beginning to gain perspective.

My visit to the West this Summer renewed this question in my mind. To put the question a little differently we might ask ourselves, "Is there any contemporary form of Quakerism against which all others are to be measured and judged?"

Too Much Provincialism

To free one's mind of Philadelphia provincialism is one of the chief values to be gained from such a trip. I believe that more intervisitation is necessary if we are to rid ourselves of the spirit of provincialism which stands in the way of a helpful understanding of the problems of western Friends.

In attempting to open up some of these problems I am not suggesting the application of diplomacy in the place of subjective criticism. The traveling Friend who puts discretion first and who avoids all the sore subjects is the worst kind of Philadelphia provincial. He conceals his attachment for Philadelphia while he travels and reserves his opinion of western Quakerism for after dinner stories when he returns. It is time we abandoned both patronizing tolerance and subjective criticism and welcomed every opportunity for closer fellowship with these Friends.

What are some of the obstacles that seem to stand in the way of a closer fellowship?

In a recent issue appeared a thoughtful article by Herschel Folger, setting forth the respective contributions to be credited to pastoral and non-pastoral Friends. It seems fitting as a sequel to hear from a non-pastoral Friend. The following is part of an article, "The Opportunity of Arch Street Friends," which appeared in the Philadelphia Friend for November 4.

The Meeting for Worship

First of all—the meeting for worship. It is well known that most of the meetings west of the Alleghenies are conducted according to a program which is often published beforehand in the church bulletin. The hymns to be sung are usually posted on a board and the subject of the sermon is very often known in advance by the congregation. The choir has rehearsed its anthem and knows when its turn will come in the service.

If one has been accustomed to the "silent" type of meeting the shock of attending a meeting of this kind for the first time is very great. The response: "This is not Quaker worship," is almost automatic. I want to examine that response. What does it mean? I think it usually means: "This is not Quaker worship as I am accustomed to it." I do not feel required to believe that we are outraged by the violation of certain principles on which our "silent" worship is based. Does our reaction rest on anything more than a loyalty to our local tradition? If our critical comments reflected anything more than a provincial preference for Philadelphia ways I should think that western Friends would be aware of it. However, they seldom get beyond the fact that we do not approve of their practice. It does not help to point out that our practice is closer to the practice of early Friends. The typical western Friend is suspicious of anything that looks like primitivism. He is not afraid of being called an innovator. His favorite label for himself is "progressive," and he abhors conservatism and the love of the old ways for their own sake.

It would appear, then, that it is partly in a spirit of traditionalism and partly in a spirit of provincialism that we have passed judgment on western ways of worship. Western Friends are very much aware of this. Their reaction of resentment is beginning to change to an attitude of tolerance toward those who do not rise above the impulse to label as inferior that which is strange and different.

Some Pet Rationalizations

Do we have a constructive criticism to make on western ways of worship? Do we have a clearly thought-out position on this important subject? Do we worship the way we do because of a deep conviction, or because the power of our tradition is too strong to be lightly broken? We can all produce reasons why we value silent worship. Some of these values are appreciated by western Friends. They, in turn, can produce reasons to support their practice and their preference seems as reasonable to them as ours does to us. They usually conclude that their way is best for them and our way is best for us. I cannot feel satisfied that the solution lies in that kind of easy rationalization.

Notwithstanding some vestigial remains of early Quaker worship which still appear in their meetings it would seem nevertheless that their worship is based on a different principle from that which gave rise to the practice of silent waiting. Several pastors made it plain to us that, aside from the ordinances, they saw no essential differences between their services and those of a Methodist congregation. They do not profess to have any distinctly Quaker doctrine of worship, but—do we? We profess to love the old way and we enjoy its benefits. But if the force of tradition were suddenly removed would enough materials remain to enable us to build up, as those first Friends did, little groups who would be ready to wait in reverent silence for power and wisdom from beyond? Can we still claim to have a real functioning doctrine of worship? Like "progressive" Friends we, too, have a pet rationalization. We like to think that ours is a very "high" type of worship suited to the very "high" type of people who live in Philadelphia and vicinity, but which is too "high" to meet the needs of western Friends. This might be called the height of provincialism.

How long will this provincialism and traditionalism conceal from us the fact that we need a distinctly Quaker doctrine of worship as much as those who have abandoned the traditional practice?

And Then, the Pastoral System!

Secondly, let us regard the pastoral system. Much prejudice has been directed against the Quaker pastor but very little

constructive criticism has been given to the pastoral system itself. The chief thing we have against the pastor is that he is "paid." This, we say, is "not after the manner of Friends." But here again we make the law of God of no effect by our tradition. When originally instituted the Society of Friends had room in it for sustained evangelistic effort on the part of the young as well as the old. Our prejudice against the support of those whose concern requires most of their time has created a situation among us in which only people of private means can concentrate their activities on the work of the ministry. This means that only the middle-aged and retired are free for this service. In the West where this prejudice has been broken down the way has been opened for Quaker youth to engage in the type of service that *we* expect only from the middle-aged and aging. I was impressed by the number of young people doing religious work among western Friends.

The "Paid" Minister Bogey

As for the pay—it is seldom more than what is required to supply the bare necessities of life for the pastor and his family. The annual cash income of a Quaker pastor is incredibly low. The knowledge of this state of affairs has begun to filter through to the East and the names of "paid pastor" and "hireling minister" are not so readily applied as they once were. However, we still show signs of fear at the suggestion of "paid" ministry for our own meetings. We recall the work of the first publishers of Truth and thrill at the great work that they accomplished, but it does not occur to us that many of these men and women were "paid," *i. e.*, they and their families were supported by Friends so that they could carry on the work of the ministry. Many of our western pastors receive support which does not exceed the level of maintenance that was accepted by the first Publishers, but we label their whole work "paid," with all the stigma that we attach to that word. We have a local prejudice against supporting people while they are engaged in certain important types of Christian work such as ministry, evangelism, pastoral care, etc. It is easy to see where this prejudice originates. We fear the establishment of trained and salaried clergymen in our meetings. It is certain that we do not want a clerical class in Philadelphia. But this blanket condemnation of all "pay" for religious work is only secondarily connected with clericalism. We have centered our opposition to clericalism on a secondary issue, the "pay." Can we not, without relaxing this opposition, clear our minds of this prejudice against financial support for those engaged in Christian work? I am convinced that this unqualified prejudice has resulted in many an unjust judgment.

The Drift Towards Clericalism

What about the question of clericalism? There have been attempts to explain the pastoral system in terms that will leave it clear of clericalism. No doubt there is a great effort being made on the part of western Friends to avoid this danger. I hope I am sufficiently aware of this effort but I cannot see, nevertheless, how the drift toward clericalism can be held in check indefinitely.

Let us see what the pastoral system involves. The pastor is usually one who has been "recognized" or "recorded" by some meeting. On the basis of divine guidance he accepts a pastorate to which he has been invited by the pastoral committee of a Friends' church. He then establishes himself in the parsonage and his name is posted outside the church. He is regarded by most of his congregation and by the general public as having a status which roughly corresponds to the status of clergymen in some other churches. He performs marriages and officiates at funerals. On Sunday he preaches from the pulpit of the Friends' church. The interior of the church is often so arranged that the pulpit is in one corner and the curved benches radiate from it. He preaches a prepared sermon which he may or may not read from notes. The Quaker pastor is beginning to be looked upon more and more as one who has had and should have the advantages of special training. He has been to a pastors' short course or Pendle Hill summer school, or else he looks forward to attending one or the other. Some pastors receive training at the Cleveland or Portland Bible Institutes or the John Fletcher College in Iowa. This emphasis on training is comparatively recent.

We must not fail to recognize that members of a Friends church feel more responsibility for their church than members of other churches and they sometimes take part vocally in the meetings for worship. All this does not alter the fact that the pastoral system is a modification and an adaptation of the system that obtains in clerical bodies. Although we can rejoice that the clerical spirit has not penetrated to every part of the Five Years Meeting, it seems almost impossible that the spread of that spirit can be indefinitely postponed.

This tendency towards clericalism is the real danger, but since John Wilhelm Rowntree pointed out the danger in 1902, we have done little to help western Friends to avoid it. Instead we have been content to reiterate our prejudice against "paid ministry." Do we have any constructive counsel on this point? Have we a functioning doctrine of the encouragement, development and support of a Christian ministry which we can offer as a guiding principle? At present our views on the ministry are in a very fluid and indefinite state. We are in an *interim* stage when the old view is passing and nothing is arising to take its place. If we were more aware of this and more concerned about the ministry of our own group, we might be enabled to speak a convincing word to others.

Why Not Come Closer Together?

Arch Street has a unique relationship to the Five Years Meeting. Historically, Arch Street has been closely related to the movement of which the Five Years Meeting is the embodiment. There is great openness on the part of Five Years Meeting Friends to receive and listen to visitors from Arch Street. The way has been open these many years, but how much has Arch Street been aware of this opportunity? Is there any reason to pursue an isolationist policy any longer? If opportunities for a strengthening fellowship have been missed is it not possible to embrace the opportunities of today and to engage in a common search for light on our common problems?

Five Years Meeting Friends should have some important contributions to make to the Quakerism of tomorrow. They may take the lead in showing this generation of Friends the way out of its difficulties. Their freedom from traditionalism and their youthful leadership combined with other factors may make it easier for them to rediscover more quickly the essentials which have been the basis of Quaker achievement in the past.

YOU ARE INVITED

The Fellowship Council will hold its annual meeting in Washington, D. C., at the Florida Avenue Friends Meetinghouse on the week-end of January 22 and 23. The meetings will begin on Saturday afternoon and conclude Sunday afternoon. There is always a fine fellowship dinner Saturday night.

Rufus M. Jones will deliver a message on Saturday evening on the subject, "Friends and the Frontier Problems."

The care of our new and united meetings; our outreach through the Wider Quaker Fellowship; plans for effective intervisitation and our Quaker literature, are some of the concerns which will receive our attention.

Every one interested in promoting our Quaker work is invited to be present. The Fellowship Council attempts to understand some of the major problems facing American Quakerism. "We must not be content to be priests of things that are when we should be prophets of things as they should be."

Reservations should be made through Margaret Jones, 2111 Florida Avenue, N. W., Washington, D. C.

PEACE CHURCH COLLEGES IN CONFERENCE

There recently occurred at the Friends Meetinghouse at Winchester, Indiana, a conference of students and faculty members of seven colleges on the general subject of war and peace.

The conference was sponsored by the Continuation Committee which resulted from the Conference of Historical Peace Churches held at Newton, Kansas in October, 1935. It was in line with the task of the Continuation Committee to help these groups to realize a unity in work for peace, for mutual strength and for more effective peace testimony.

Delegates were present from Manchester College and Bethany Biblical Seminary of the Church of the Brethren; from Bluffton and Goshen Colleges of the Mennonites; and from Wilmington and Earlham Colleges of the Friends. Delegates were also present from the University of Chicago. Raymond Wilson and Alfred and Ruth Cope represented the American Friends Service Committee. Robert Balderston, Chairman of the Continuation Committee, was present and presided at the first meeting for organization.

Dr. Lawrence W. Schultz of Manchester, Dean Harold S. Bender of Goshen, and Dr. William E. Berry of Earlham served as a steering committee to assist in the selection of topics for discussion.

Dr. C. Ray Keim of Manchester presided over the evening session; Prof. J. Arthur Funston, of Earlham, over the session next morning; and Dr. N. E. Byers, of Bluffton, over the afternoon session.

In the evening session some time was spent outlining the peace work done by the respective denominations. Then the peace activity on the several campuses was reported. The session closed with a consideration of the fundamental question of relationship between our peace principles and our entire religious and ethical philosophy.

A large part of the discussion on the second day related to students: how to influence other students toward a peace attitude; student peace activity in home and college communities; student responsibility in current problems; student attitudes in case of recruiting for war; the value of commitments before wars arise; practical application of the way of peace in areas of conflict on the campus and in the community.

Time also was spent discussing faculty attitudes. It seemed that in these church-related colleges the faculty should foster the presentation of work in accord with the religious teaching of the denomination concerned; there should as well be open and free discussion of all such questions. Courses on peace and international relations might well be given for credit.

Among the values of the conference perhaps the greatest was in bringing together young people from these colleges to help them to realize that there was a unity in thought and ideal; and by this unity to strengthen their convictions against war; and to encourage them to greater positive peace activity. A feeling of fellowship and community of interest was felt.

W. E. B.

CONFERENCE REPORT NOW AVAILABLE

The official report of the Friends World Conference is now off the press and is available at fifty cents a copy. It is a paper-bound book of 138 pages. It contains verbatim the addresses given at the three public meetings. It records the discussions of the five Commissions which were considered at that eventful gathering. A summary of twenty-three reports from the Fellowship Worship Groups is included. The Conference Broadcast Message by Rufus M. Jones is printed in full as well as an article by a non-English speaking Friend concerning "Aftermath of the Conference."

The complete minutes of the Conference and the names and addresses of all attenders are preserved in the report. The moving speeches of the closing session which are presented verbatim call to mind the stimulating spiritual fellowship the Conference attenders enjoyed. It is so contagious that even a non-attender will catch the invigorating spirit.

The report is something more than an official verbatim record in cold type. An article by a young Friend, entitled, "The Message of the Conference," says "We came to know the threefold sacrament of worship, a sense of fellowship with one another, an upward reaching of one's spirit which is communion with God, and a very deep sense of re-dedication to His service."

The printed report has maintained and preserved a touch of intimacy which is very alive and personal. As one reads he finds his spirit reaching upward in communion. The spiritual enthusiasm is not lost on the printed page. There is also a glorious challenge which vibrates throughout the book, calling the Society to an adventurous way.

Copies of the report may be had at the Friends Book and Supply House, Richmond.

HOKKU

Wisdom aptly warns
Wayfarers: The wall has ears
And so has the road.

J. R. W.

FRIENDS AT CROSSROADS OF THE PACIFIC

The recent decision of the Friends Fellowship Council to give recognition to the Honolulu Friends as an affiliated group, brings to the minds of Friends the important place which this group occupies. Its importance is not to be measured by its membership, which is very small, but its spirit by its cordial relations with other interested persons, and by its geographical location at the crossroads of the Pacific.

The Honolulu Friends Group which had looked for parental leadership to Isaac and Catharine Cox, long resident in the Islands, suffered heavily in the home-going of Isaac Cox and in the departure from the city of Thomas R. and Lael Kelly, later of Eliza Yocum, and finally in the early Autumn, of Walter J. Homan and wife, all of whom had given devoted and efficient help.

Some had wondered how the young group would survive all of these losses, which would be severely felt even by well established Friends meetings. Although it is not yet known how any of these losses are to be met by the accession of new members, it is clear from the decision of the group to apply for recognition by the Friends Fellowship Council that the resident Friends and attenders are to go forward with their monthly meetings for worship and fellowship and with such other activities and plans as may develop.

The group is fortunate in having as its energetic secretary, Anna Y. Satterthwaite, also secretary of the Pan-Pacific Union, an organization with social and educational connections in all countries of the Pacific Basin. The meetings of the group are held in rooms of the Crossroads Church, for all races, whose understanding pastor, with his wife, attends and takes a keen interest in the worship and fellowship.

Reports of the September meeting show that among those in attendance were Lydia Cox, A. Y. Satterthwaite, Anna Gillingham and cousin, Margaret Grant Beidler, Sam Lindley, Lulu Conover from China, P. J. Tajima, retired Japanese pastor, Edith Nichols from Whittier, a Chinese girl, and Grace Bedell and Herbert E. and Gertrude Bowles. The group eagerly looked forward to the visit of President W. O. Mendenhall of Whittier College, who was to be in the Islands from November 18 to December 4. The latest word from the Honolulu Friends was of their decision to meet next time on board the *Chichibu Maru* with the Japanese Friends, Seiju and Umeko Hirakawa, returning from the Friends World Conference, were expected to be in the Honolulu harbor about December 7.

GILBERT BOWLES.

SOMETHING ALWAYS DOING AT DUBLIN

Milo S. Hinckle, Superintendent of Indiana Yearly Meeting, brought a very acceptable message at the homecoming service recently held at the Dublin, Indiana, Meeting. The occasion gave an opportunity for the membership to become acquainted with our Superintendent and for him to share with us the service of thanksgiving for the splendid results of a united effort to renovate our meetinghouse and parsonage.

During the past weeks, while the newly organized Christian Endeavor Society is meeting for the "Youth's Hour," the adult membership and friends have been meeting in discussion groups. Charles M. Woodman, and Professors Randolph Pyle and Perry Kissick, all of Richmond, have been our leaders, and splendid interest is being manifested in these Sunday evening meetings, held in the homes of our members.

Our young people are taking the lead in community projects and are now sponsoring the Community Christmas Tree, the sole aim being to bring the Christmas spirit to all people in our community that none may be neglected.

Many are the fields of service being entered by our young folks; not only are they taking an active part in morning meetings but during the last three months have been leaders in the Junior Church service which meets every Sunday morning at the time of adult worship.

Our Peace and Service Committee has sponsored exchange meetings with the members of the Townsend Community Center (colored) in Richmond. Their choir brought us a message in music, while Frank C. Guyatt will meet with their group in Richmond in January to lead their open forum.

WITH FIRST FRIENDS AT MARION, INDIANA

During recent months the Marion, Indiana, First Friends Meeting has had the privilege of hearing exceptional messages from visiting speakers. First among these was Harold Cooper, who spent some years in India. Then came our Hindu Friend, Shoran Singha, who had come to America to attend the World Conference of Friends. Those who heard him will long remember the man and his message. Our latest visitor was Charles Vincent of Jamaica, who spoke inspiringly, showing beautiful pictures of his home land. All three gave us a new vision of missionary work, especially among the Hindu people.

Awake to the needs of our mission fields, the missionary group has prepared a Christmas box to send to the Indians in Oklahoma. A Margaret Fell Society was recently organized to help further the worthy work for missions.

At our last monthly meeting, church night was observed when a cooperative supper was enjoyed, followed by reports and plans of the standing committees. More than one hundred were in attendance to enjoy the fine fellowship.

The ministry of James R. and Ethel Furbay is of the highest type and the meeting is going forward under their leadership.

READING PROJECT FOR THE NEW YEAR

Near the close of the Western Yearly Meeting sessions in 1915, Lewis E. Stout said, "I am going to start something," and with but few words, he asked those who would agree to read the Bible through the coming year to stand. I am one of the number who stood, and I am thankful that I did. Since his death I have thought I would like to pass on what he started.

Year before last I wrote to a few meetings, and last year I wrote to the pastor or correspondent of each meeting in Western Yearly Meeting, requesting them to see how many they could get in their meeting to agree to read the Bible through in 1937. Comparatively few reported the results, but one small meeting reported that thirteen persons signed cards of agreement.

My object in writing now is that you ask the readers of THE AMERICAN FRIEND to see that their pastors, Bible School superintendents, or literature committees, make effort to see how many in their meeting will agree to read the Bible through in 1938. Our Yearly Meeting has a Literature Committee, which publishes quite a list of books to select from for reading and gives special recognition certificates at Yearly Meeting sessions to those who have read a certain number of books within the year. If readers repeat this for three consecutive years, they receive an honor certificate.

The reading of good books is a worthy cause, and I commend it, but I think it would be an improvement if the adult certificates included the reading of the Bible, even if the number of other books had to be reduced some. Recently I saw a statement which said, in the reading of good literature, beware of neglecting the Bible. I think the reading of good literature is being stressed more than the reading of the Bible.

L. E. MILLIKAN.

Sheridan, Indiana.

It often takes more courage to remain patient than to start trouble, and peace of mind is often better than a piece of property.

NATIONAL WEEK OF PRAYER FOR THE CHURCHES

JANUARY 3 - 9, 1938

Again the Federal Council of Churches of Christ in America, through its Department of Evangelism, invites Christians everywhere and of every name to begin the new year in united prayer.

We read in Luke's gospel that on a certain occasion when Jesus had been praying, one of His disciples came to him and said, "Lord, Teach Us to Pray" (Luke XI. 1). We do not know who this disciple was, but we are thankful that he made that request. For we, too, are to be learners in Christ's School of Prayer. We shall offer to him the same petition, "Lord, Teach Us to Pray"; and as we ask him in faith we shall receive his answer. The day-by-day topics follow, with scripture references:

Monday, January Third

"In the Beginning God"—Prayer for the rediscovery of the reality of God.

Scripture references: Genesis 1: 1, 28: 10-17; 32: 22-32; Psalms 53: 1; Psalms 139; Job 42: 1-6; John 4: 19-26; 5: 19-37; Acts 17: 22-31.

Tuesday, January Fourth

"Barriers Burned Away"—Prayer for forgiveness.

Scripture references: Psalms 103, 51, 32; Matthew 18: 21-31; Matthew 5: 23-24; Matthew 6: 12-15; Luke 23: 34; II Cor. 5: 18-19; Eph. 1: 3-14; Eph. 4: 30-32.

Wednesday, January Fifth

"The Body and the Bride of Christ"—Prayer for the Holy Catholic Church.

Scripture references: John 17; Acts 12: 1-19; 20: 17-38; I Thess. 5: 25; II Thess. 3: 1-5; I Cor. 1: 1-9; 14: 1-19; Eph. 6: 10-20; Phil. 4: 4-7; James 5: 13-20; Jude 1: 20-25; Rev. Chapters 2, 3, 5-8.

Thursday, January Sixth

"From the East and the West, the North and the South"—Prayer for the nations.

Scripture references: Psalms 67; Psalms 33: 12; Isaiah 2: 1-11; 15: 1-7, 20-25; 52: 17; Chapters 60, 62, 61: 1-9; 66: 18-21; Rev. 7: 11-17.

Friday, January Seventh

"Power from on High"—Prayer for a spiritual awakening.

Scripture references: Hab. 3: 2; Matt. 11: 28-29; John 16: 7-14; Acts 1: 12-14; Romans 12: 1-2; I Cor. 2; II Cor. 5: 20-21; II Cor. 6; Gal. 5: 16-24; Eph. 4; Eph. 6: 10-20; Rev. 22: 17.

Sunday, January Ninth

"Thy Kingdom Come!"—Prayer for the coming of the kingdom of heaven on earth.

Scripture references: Psalms 24, 45, 48, 110; Matt. Chapters 5, 6, 7, 10, 13; Phil. 4: 8; Rev. 22: 10-21.

QUAKERDOM · AT · LARGE

George Willard Cobb, who contributes a Christmas poem to this issue, is a member of the faculty of the Oklahoma Agricultural and Mechanical College at Stillwater. He and has family are members of Homewood Meeting of Baltimore.

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W. Clyde Allee of Chicago University has accepted the invitation of Northwestern University to give the Harris Foundation lectures in March or April of next year. The last biologist to give these lectures was Julian Huxley of England.

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Following some ten years of most efficient service at the Central Offices as bookkeeper and disbursing officer, Edna Wetherald Bullerdick, who came to us from Baltimore Yearly Meeting, has had to withdraw on account of poor health. Her retirement is deeply regretted by all, who are eager for her complete recovery. She is succeeded by Thelma Campbell Duff, a Richmond Friend.

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Gurney and Elizabeth Binford are remaining in Richmond, Indiana, at the home of the latter's mother, Kate C. Schneider, 103 South Fifteenth Street, until the end of January. Their delay in taking up residence in Southern California has been caused by an accident suffered by Kate Schneider on November 10, when she fell and broke her left arm at the shoulder. From this injury she is recovering satisfactorily.

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Garfield V. Cox of Chicago University, Clerk of the 57th Street Meeting of Friends, is President this year of the Quadrangle Club, the home of which is the English Tudor style building diagonally across the street from John Woolman Hall. This club of 800 men is composed sixty-five per cent of members of the University of Chicago faculty and thirty-five per cent of business and professional men of the city.

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"The great masses of Americans want a system which economically will be midway between the extreme left and the extreme right, and which politically will be the opposite of both, namely, one which is based on democracy rather than on dictatorship of any one class, party or leader." This is the thesis set forth by Dr. Paul H. Douglas, Professor of Economics at the University of Chicago, in a pamphlet, "Cooperation: A Middle Way for America?", ten cents, published by The Cooperative League of the United States, 167 West Twelfth Street, New York City. "In the preservation and extension of democracy, the cooperative movement has, in its various aspects, a great part to play," declares our Friend.

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Henry J. Cadbury, Harvard University, is a member of the American Standard Bible Committee under whose auspices a revision of the American Standard Version of the Bible is being undertaken. This committee, made up by leading scholars throughout the country was appointed in 1929 and has held a number of meetings to explore the need of a further revision. We expect to give a further statement later concerning this project of such general interest.

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We gratefully acknowledge an appreciative letter from Hannah Beals, Jennings, Louisiana. Speaking of her enjoyment of the church paper, she says she has so long read the names of our workers in their various fields that they seem like real friends to her although she has met but few of them. At eighty-eight years of age, with most of her contemporaries having passed on, she apparently finds increasing interest in the work which Friends are doing in so many parts of the earth.

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Francis Peacock of Richmond, who attended the University of Hamburg in Germany last year as exchange student from Wittenberg College, has recently returned home. During the summer he was joined in Europe by his sister, Elsa, a member of the faculty of the New York State Normal College at Geneseo, and they toured several countries on their bicycles. Following her return, Francis continued his journeying eastward, including Southeastern Europe, the Near East and Egypt in his wanderings, on which he has many interesting observations to make.

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An unusual number of nationalities and races are represented this year in the student body of Earlham College. From Cuba come Ramiro Diaz and Carlos Ezpeleta; from Japan, Eiko Nakajima, and from Hawaii, Waichi Takemoto. John, Annetta and Joe Balestrieri, though resident in Pennsylvania, form the Italian contingent. The "First Americans" are represented by David Shepard, an Indian brave from Oklahoma. In addition to these there is, as usual, a fair representation of the Negro race in the student body.

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Like a breath of fresh, invigorating air has come the decision of Federal Judge Albert B. Maris of Philadelphia, reversing the lower courts and declaring that a child may not be dismissed from school for refusing, for religious reasons, to salute the flag. The country is placed in no jeopardy, he says, in the absence of a salute, and rules that to force such violates the constitutional provision guaranteeing religious liberty. Press releases state that he is a Friend and was appointed by President Roosevelt in 1936. Naturally, the decision is of peculiar interest to "us Maris folks." Now will the U. S. Supreme Court please come through and sustain our Friend and kinsman!

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When folks speak of having the band out to meet them on their return, they jest. It was a reality with one delegate to the Friends World Conference, for when Dr. Mardan Singh, representative of Mid-India Yearly Meeting, reached home he was welcomed just that way, Christians, Hindus and Mohammedans greeting him joyously and noisily. Geoffrey W. Maw, writing from India to the London *Friend* says: "A brass band was lying in wait for him at the bottom of the bridge, and though his car had come to meet him he preferred to go home on foot with all his numerous family and more numerous friends. So the procession started off, brass band in front, Mardan Singh loaded with garlands and surrounded by admirers, and Dinah (a bullock wagon!), carrying Molly Tandy, Edith Bevan, Mildred and me in the rear. The boys from the two Mission schools were lined up by the side of the road just before he reached his house, and were wildly enthusiastic."

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In the current issue of *Minnesota History: A Quarterly Magazine*, appears an extended article, "Quakers in Minnesota," by Thomas E. Drake of Haverford College. He became interested in the subject when serving for a year or so in the History Department of the University of Minnesota. Beginning his story with the arrival of the first Friend, William Winfred Wales, at St. Anthony in 1851, Thomas Drake carries the narrative through the period of the Great War. We quote his concluding paragraph as follows: "The story of Quakerism in Minnesota, including as it does a full cycle of development from small beginnings to maturity and then to slow decline, has in it most of the elements which go to make up the larger story of western Quakerism in the nine-

teenth century. It shows the character and influence of the westward trend of rural Quakerism: the settling of new lands and establishing of new meetings, the move to still newer lands, and the consequent decline of the older meeting groups. It shows the effects of the western experience on the essential character of Quakerism, its gradual abandonment of its older doctrines, and its adoption of the habits of worship and the mode of life of the surrounding churches and people. It shows as well the contribution which Friends have made to the life of the West, especially in cities such as Minneapolis, where the group was strongest, most stable, and most conscious of a need for a wider service. Though few of the Minnesota Friends ever achieved such distinction as to place them among the great leaders of the State, they were a distinctly constructive force in the community. Quaker piety and Quaker industry, Quaker honesty and Quaker charity, have all entered into Minnesota life in good measure."

NEWS OF OUR MEETINGS

The Colorado Springs Friends have moved their church building and placed it over a full basement, which gives additional Sunday School rooms. The new location is at the corner of Rio Grande and Tejon Streets. Scott and Grace Clark are the pastors.

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Friendswood Quarterly Meeting, under the leadership of Edith McGinnis and Wilfred Lawrence, Clerks, was held at Bayshore, Texas, November 28. Marie Ferguson, Principal of Friendswood Academy, addressed the Christian Endeavor Rally on Friday evening. Edward Wright, pastor at Clover Leaf, preached at the Saturday morning session. That evening a strong stewardship message was delivered by Dr. J. David Scott, President of Friendswood Bible College. A shadow of sadness overcast the sessions by reason of the death of Fred R. Newkirk, former pastor at Friendswood, which occurred November 26 at Wichita, Kansas.

* * * *

Mooreland, Indiana, Meeting celebrated its "Missionary Christmas" on December 5 in the Sunday School and in the morning worship period. As Friends entered the meetinghouse, they placed their packages under the brightly lighted Christmas tree, all presents designated for our mission in Tennessee. This unique program was arranged by Edith Meredith, President of our Missionary Aid Society. The sending of a Christmas box to some of our missionaries has become an annual event with Mooreland Friends. It is also an occasion of a family night supper. On the following Thursday evening, young and old met for dinner at the home of Reed Ball and wife and joined in packing the box to be sent to Tennessee. Truly the spirit of Christmas permeated the group as they performed this service of good will.

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A program, showing the School in action, was given at Friendswood, Texas, December 3, by the Friendswood Bible College and Academy. An exhibit was inspected and a social hour enjoyed. The new pastors of Friendswood, Thomas O. and Edyth Wilcoxen, arrived from Newport, Indiana, in time for the gathering and were welcomed. Their messages on the Sabbath following were well received and the meeting looks forward to a fruitful year under their leadership.

* * * *

Richard R. Newby, Yearly Meeting Superintendent, gave two powerful sermons at Pleasant Plain Quarterly Meeting held at Pleasant Plain, Iowa, November 20 and 21. In one of these he stressed the importance of appointing spiritually minded Friends for responsible positions in handling the business of the meeting. Thelma Baxter of Rubio had charge of the young people's meeting on Sunday afternoon. Both days' sessions of the Quarterly Meeting were well attended.

* * * *

Spiceland, Indiana, Meeting reports thirteen new members added to the meeting roll at the November Monthly Meeting. The meeting is prospering under the ministry of Dewitt Foster. The services are being well attended and good interest is shown in all departments. Attendance at the Sabbath School has increased. The young people are organized in the temperance work and are planning to entertain the State convention next year. The Missionary Society sent a Christmas box of clothing and toys and other articles to our mission in Tennessee, while a box of bed clothes has been supplied the Glenleigh Home in Jamaica. Christmas joy among Spiceland Friends is clouded by the death of William Coffin, the eldest member of the meeting, who was buried on December 8.

* * * *

Salem, Iowa, Quarterly Meeting met at Stockport, November 27 and 28. The Meeting on Ministry and Oversight was held before the morning worship service, when "God's Idea of a Revival" was discussed. The new pastor of our Quarter, Paul W. Barnett, delivered the message to our edification. Richard R. Newby, Yearly Meeting Superintendent, assisted in our business meeting and preached Sunday morning; also that evening at Salem. The Young People had charge of a program on Sunday afternoon, choosing Temperance as their subject. Frank Conover was the principal speaker.

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The Miami, Florida, Friends Meeting opened for the winter on December 5. Besides Friends living in the city there were winter visitors from Indiana and Virginia. It is early for the tourist season so it is expected that other sections will be represented later. The meeting is held this year, as for the past three years, in an airy room on the fifteenth floor of Dade County Security Building, N. E. First Avenue near First Street. Friends from every part of the country, who may come to Miami this winter, are cordially asked to hunt up and attend this Sunday meeting at eleven o'clock.

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Mooresville Friends Meeting, Western Yearly Meeting, observed Bible Sunday, December 12. A number of Friends brought Bibles of particular interest to their families. These were placed on a table and during the morning service short talks were given on the Bibles shown. In the evening the Intermediate Group gave a pageant on the Lost Bible, which was well received.

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Wichita Quarterly Meeting was held at North Wichita Friends Church, Wichita, Kansas, December 10 to 12, with the usual good attendance. The devotional service of the Friday Meeting on Ministry and Oversight was led by

CHRISTMAS PRAYER

Let the night fold itself so gently,
'Round the hills of Bethlehem town;
May its quietude hover serenely
O'er the Baby from heav'n sent down.

May it smile on the child so holy
As He lies near the mother's heart;
And the soft winds whisper sweetly,
A song of praise to impart.

May the stars sing together in glory
A hymn that will lull Him to rest,
And the moonbeams echo the story
Of the Babe on the mother's breast.

May the streams chant their songs so softly
In the darkness far, far away,
And the trees murmur peace so calmly
As He sleeps in the manger hay.

So night, fold thyself very gently
'Round the hills of Bethlehem town,
And the quietude hover serenely
O'er the Babe from heav'n sent down."

ALICE TOLLEFSON HARTNETT.
Muscatine, Iowa.

Dorothy Pitman, the new pastor of the meeting at Bridgeport. On Friday evening, under the auspices of the Temperance Committee, Alfred Smith, pastor at Cherokee, Oklahoma, gave an illustrated lecture. Alfred Smith also brought an inspiring message Saturday morning. Much interest was taken in the business meeting, at which time Charles O. Whiteley, a member of the Evangelistic Committee presented the needs of the Bridgeport work and a liberal offering was taken for needed repairs on the meetinghouse. Sunday morning John R. Wright, Quarterly Meeting Superintendent, gave an encouraging message, and the Christian Endeavor conference was held in the afternoon with Versa Harvey as speaker.

* * * *

On Sunday evening, December 12, a largely-attended reception was extended by West Elkton, Ohio, Friends for their new pastor, Arthur W. Hammond, his wife Lillian Hammond, and their son Walter. After all had greeted the Hammonds, an interesting program was given with Elbert Portus, pastor at Salem Meeting, presiding. Myron Branson gave an informing talk on the meeting, on behalf of which he extended a welcome to the Hammonds. Others followed, speaking for various departments of the meeting, the community at large also being represented. Beautiful tributes were paid by the various speakers to James M. Swander who so wonderfully served the meeting and community for the past eighteen years. After the program a social hour followed during which light refreshments were served. In the two weeks the Hammonds have been at West Elkton, they have proved themselves very capable and have already made many friends.

* * * *

On Sunday evening, December 12, Richmond Friends united in a tea meeting and welcome at West Richmond Meetinghouse in recognition of Merle L. Davis and Willard O. Trueblood, who had so recently returned from their deputation to Palestine and Africa, and of Khalil Totah, head of our Ram Allah schools, who had spoken that morning at the West Richmond Adult Forum on the political situation in Palestine. All three spoke very acceptably, and informing motion pictures of our work in Africa were viewed with the keenest of interest and appreciation.

* * * *

Ira B. Hoskinson, pastor of Beaver Park Monthly Meeting, Colorado, writes that members of the meeting and congregation are in need of good reading material in the way of books and magazines. The meeting belongs to Denver Quarterly Meeting and Nebraska Yearly Meeting and is composed of people who have recently come from the Dust Bowl of Eastern Colorado. Not only is reading material desirable, but boxes of clothing both for children and adults could be distributed to very good advantage. Consignments should be made to Ira Hoskinson: if by express, to Florence, Colorado; if by mail, to Penrose, Colorado, Route 1.

UNION STREET ACTIVITIES AT KOKOMO, INDIANA

Our Sunday School children are doing their part to further world fellowship among children. They have packed one of the friendship suitcases carrying the message of good will from us to the children in Spain.

Recent Sunday Evening services have been of great interest, emphasizing the work of various committees. The Stewardship Committee presented a play, "When Sleepers Become Pillars."

On November 28, E. Howard Brown gave an illustrated stereopticon lecture, "War is Wrong."

On the preceding evening forty-five alumni and students of Earlham College attended the banquet in the church basement with Professor Murvel Garner of Earlham and Laurence Hadley of Purdue as the speakers.

Donald C. Gilley was recently presented in an organ recital when the church was well filled with music lovers of the city.

Sixty-four members, who have joined the meeting within the past few years, were honor guests not long since at an evening meeting when they were welcomed into the meeting fellowship. Community singing was enjoyed, followed by a get-acquainted hour featured by games and refreshments.

PREACHING MISSION AT NEW CASTLE

The Friends at New Castle, Indiana, greatly enjoyed a Preaching Mission beginning November 14 and continuing through November 21 with Harold Cooper, of Jonesboro as special speaker. His magnetic personality and his broad experience as missionary, world traveler and pastor, combined with a genuine Christian experience which he was eager to share, made these services very helpful and inspiring, not only to the church membership but to many people outside.

His wife, Harriet S. Cooper, was in attendance two days and gave a very interesting talk to the Women's Missionary Society in which she told of their work as missionaries in India.

The membership was inspired and renewed by these meetings. At Monthly Meeting on December 9, nine new members were received into membership, six coming in as a direct result of the Preaching Mission.

HIS EPITAPH

He failed;
And yet not wholly,
For on his tomb
A friend inscribed,
"He died trying."

ALBERT W. MACY.

Pasadena, Calif.

William O. and Mary V. Barnard have left their home in New Castle to spend the winter in California as has been their custom for several winters. For several weeks before they left, William O. Barnard worked untiringly in securing the new organ which the members are greatly enjoying and appreciating. He personally supervised the changes and renovations that were made necessary by its installation.

GOOD BOOKS DESIRED

Editor, THE AMERICAN FRIEND:

We would like the freedom of your correspondence column to lay before readers the needs of the library in the new Penncraft community now in process of development in the congested mining area of southwestern Pennsylvania. It is perhaps better known as the Fayette County Rehabilitation Project, directed by the American Friends Service Committee.

Already the demand for books is beyond what our limited private libraries can provide. There is need for standard children's books, books of biography, travel, science and the better class of fiction.

The two front rooms of the old farmhouse have been thrown together to form a community center. Few of the families have many books at home and the young people in particular are eager to read.

If there are concerned Friends who would like to share their books, or assist in providing well selected new books, we shall be glad for them to correspond with us.

Any books should be sent parcel post or express prepaid to L. K. Painter, Republic, Pennsylvania.

NOTES FROM SPAIN

(Continued from page 542)

olate. Spain still has food, although it is hard at times to secure.

"It is impossible to get biscuits in Spain, and a supply of those would be most acceptable. Tinned vegetables and jams would also be fine to have for the days when it is difficult to find fresh ones in the market. Butter is a luxury that most of us do not indulge in. Lemons are available here, as are oranges now. Other dried fruits would be nice. We are expecting to order some

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rolled oats and some farina or wheat preparation which will be good for puddings. My suggested list would then seem to be: biscuits, tea, coffee beans, jams, honey, tinned vegetables, and these in amounts according to the money available."

Especially welcome from Esther Farquhar has been a group of photographs showing the life of the hospitals. These were taken by Wm. J. Finley, an American photographer free-lancing in Spain. It is hoped these pictures may be reproduced on film for circulation at meetings.

BIRTHS

GLINES—To Everett and Ethel Perry Glines at Friendswood, Texas, June 17, 1937, a daughter, Mary Frances.

NICELY—At Indianapolis, Indiana, October 1, 1937, to Doyle and Sally Nicely, a daughter, Susan.

PATTERSON—To M. E. and Phyllis Brown Patterson at Corpus Christi, Texas, October 28, 1937, a daughter, Patricia Ann.

ROBERTSON — At Minneapolis, Minnesota, November 30, 1937, to James Jerome and Minnie Williamson Robertson, a son, William James.

MARRIAGES

LINDLEY-FRANKLIN—At the home of the bride's parents, John C. and Effie Franklin, at Jamestown, Ohio, December 11, 1937, Martha Franklin to Roger Lindley, son of Harlow and Olive R. Lindley. Elmer Brown, pastor of the Friends Meeting at Jamestown, minister. Roger and Martha Lindley are at home in Columbus, Ohio.

MOSHER-BYLER—At Indianapolis, Indiana, December 15, 1937, Maude Ellen, daughter of Sadie Byler, to Henry H. Mosher, a Friends minister, of North Newisburg, Ohio.

DEATHS

BEALS—Edward N. Beals, aged 85 years, at his home in Noblesville, Indiana, November 10, 1937, son of Lemuel and Emily Beals and great, great, grandson of Thomas Beals, the first Quaker missionary to the Indians of the Northwest Territory and to whom a granite marker has recently been unveiled. He was a birthright Friend and elder of Hinkle Creek Friends Church in Western Yearly Meeting. Juliet DeHart Beals, wife of Edward N. Beals, at her home in Noblesville, Indiana, November 20, 1937, at the age of 85. For almost fifty-nine years they had walked life's pathway together in loving devotion and companionship. One son and four grand children survive.

BURKETT—At Arba, Indiana, December 1, 1937, Maria Burkett, aged eighty-five years. Born near Castine, Ohio, the daughter of Samuel and Elizabeth Ludy, she was married to Daniel Burkett, June 2, 1873. To this union were born nine children, one of whom is Russell Burkett, pastor of the Fountain City Friends Church. Funeral services were held in the Arba Friends Church, where she was a member, with Delmar Mock, pastor, conducting.

BURNS—At Houston, Texas, November 6, 1937, Edna Darrow Burns, wife of A. E. Burns of Alvin, Texas. Before her marriage, her home was at Friendswood. She was a graduate of Friendswood Academy and of Texas Christian University and had been prominent in Christian Endeavor work in the State for many years and lived a helpful Christian life of service. She is deeply mourned at Friendswood by her parents, George L. and Laura Darrow and by a host of friends in many places.

DUNCAN—Ernest Duncan, of the First Friends Church at New Castle, Indiana, at his home, Friday December 10, 1937, at the age of sixty-two year. Death came very suddenly and unexpectedly and was a shock to the members of his meeting who feel keenly the loss of a devoted and helpful member. He was a member of the Pastoral Committee and of the Executive Committee of Indiana Yearly Meeting. He is survived by his widow, Clara Duncan.

HACKNEY—At Chattanooga, Tennessee, October 28, 1937, Dr. Francis J. Hackney. The son of George T. and Margaret Beals Hackney, he was born July 5, 1873. at Friendsville, belonging to one of the pioneer Quaker families that settled in East Tennessee. He was married in 1900 to Winifred Fowler of Knoxville. Graduating from Friendsville Academy in 1883, he attended Maryville College two years, and one year in the National Normal University of Lebanon, Ohio. His medical education was in Hospital College of Medicine, Louisville, Kentucky, and the University of the South, Sewanee, Tennessee, with graduate work in hospitals in Canada and the United States. He was an eminent physician and surgeon and spent much time in the professional care of needy children; was active in the founding of Childrens Hospital, Chattanooga, and was founder of Hackney Infirmary. A trustee and benefactor of Friendsville Academy, he was a consistent Christian and loyal Friend and a much loved citizen. His mother, Margaret B. Hackney, a Friends minister, and his wife and son, D. Russel Hackney, survive him.

HAINES—Sarah Louisa Haines, widow of Edwin A. Haines and daughter of Alfred and Maria Antram Haines, at her home in Baxter Springs, Kansas, November 28, 1937, aged seventy-seven years. She was born near Wilmington, Ohio, June 21, 1860, a birthright Friend. While true to her church at Lowell, Kansas, she helped the Earnest Workers Club, a ladies aid of the Christian Church locally. Funeral services were held at her home, November 29, when the body was sent to the home of Margaret Antram, near Wilmington, Ohio, where funeral services were again held on December 2, in charge of De-Ella Newlin of Xenia. Interment was on the Antram lot in Sugar Grove cemetery.

HEIRONIMUS—At Richmond, Indiana, October 24, 1937, Norval C. Heironimus, aged seventy-three years. Born at Wabash, Indiana, he received his education in various colleges, having degrees from what is now Taylor University, Indiana State Normal School at Terre Haute, and Indiana University. In later years he took additional work in Columbia, Chicago and Cincinnati Universities. For forty years he was associated with the public schools of Richmond, most of that time as a Principal. He was actively identified with the establishment of the Junior High School system in Indiana and was widely known as an able administrator. A charter member of West Richmond Meeting, he served it loyally. At the time of his death he was active in Quarterly Meeting work. He is survived by his wife, Edna R., to whom he was married at Pennville in 1895, by a daughter, Dorothy, of the University of Colorado, and by a son, Paul, of the University of Wisconsin.

JONES—Reuben E. Jones at his home in New Burlington, Ohio, November 20, 1937, aged seventy-nine years. He was long a valued member of Friends meeting. Two days later, on November 22, his wife, Martha Compton Jones, aged seventy-five years. She was a birthright Friend and an elder for many years. A double funeral service for this husband and wife was held at Friends meetinghouse with interment in the village cemetery. Surviving are one daughter and two sons.

JORDAN—At Winchester, Indiana, August 18, 1937, Dollie Jordan, aged seventy-eight years, the daughter of Jesse and Penninah Horne Jordan. She was a member of Arba Friends meeting from early womanhood and was a conscientious, consistent Christian and an ardent Prohibitionist, being a member of the Woman's Christian Temperance Union and for many years was president of the Arba Union. She was especially fond of children and was a faithful and gifted teacher in the Sabbath School.

KINSEY—At Damascus, Ohio, November 22, 1937, Edith E. C. Kinsey. She was born in Harrison County, Ohio, August 21, 1865, the daughter of Ezra and

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

Ruthanna Patterson Cattell. Converted in early youth, when a young girl she received the blessing of sanctification. On September 25, 1889 she was united in marriage with Isaac L. Kinsey, a minister. She was a devoted wife and mother, and always endeavored to be a true helpmate to her husband in his work, counting nothing too hard for her Master. She was a life-long Friend. Surviving are her husband and two daughters. Funeral services were conducted by Claude A. Roane, Superintendent of Ohio Yearly Meeting, assisted by her pastor, Amos N. Henry, after which the body was taken to Mt. Pleasant where a short service was held. Burial was at Short Creek Cemetery.

NEWELL—At Durham, Maine, July 1, 1937, Maurice L. Newell, son of Henry F. and the late Emma Day Newell, in his sixty-ninth year. He, with his wife and children, joined Friends when he was a young man, and as long as he lived was a highly respected member of the Meeting, and a good neighbor of quiet, helpful disposition. He is survived by his aged father and his sister, Nina K. with whom he lived; and by a son, Dr. Carl L. Newell and a stepson, Fred Fosset, both of Philadelphia.

NEWLIN—At St. Petersburg, Florida, November 11, 1937, William Newlin. He was born near New London, Indiana, and attended school there. He married Caroline Newlin and later moved to Kokomo. At the time of his death he was a member of the Union Street Friends Church. The body was returned to Kokomo for burial.

NEWLIN — Harriet Bogue Newlin, widow of Charles E. Newlin, in Whittier, California, November 7, 1937. Born in Spiceland, Indiana, March 4, 1861, most of her married life was lived in Indianapolis, Indiana. She is survived by four sons, C. Ivan Newlin, Clinton, Iowa, Fred Newlin, Pasadena, California, Willard B. Newlin, Elgin, Illinois and Neal Dow Newlin, pastor of the Congregational Christian Church at Lima, Ohio, Fred and Neal being present at the funeral. Memorial services were held in Whittier, with Herschel Folger in charge.

PAYNE—At her home in Fairmount, Indiana, on November 11, 1937, Mary Evelyn Winslow Payne, aged forty-one years, wife of Wesley E. Payne, and daughter of Clinton and Myrtle Ellis Winslow. She was a birthright member of Fairmount meeting and had recently returned her membership there after several years residenc in Northrn Indiana and Michigan. She was known for her beautiful character and abiding Christian faith. Beside the husband and parents she leaves one daughter and three sons. Funeral services were held at the Friends meetinghouse, November 13, in charge of Paul Todd, who was assisted by the pastor, Parvin Bond, and by Daisy Barr.

WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4158 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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